

formatory movements of the present time. He first proposed the formation of a Temperance Society in the State, in 1827. He was also the first to propose an Anti-Slavery Society, in 1836, and was its President many years.

In all these labors he has had the sympathy and co-operation of his excellent wife, and their house has been the home of the Anti-Slavery and other reform lectures from these early times until the present day.—*Providence Journal.*

[The name of our beloved and venerable friend Dr. CLARK may be found among the earliest in the Anti-Slavery struggle. He has done much by his testimony and example to carry that struggle successfully forward. May he live to see it gloriously triumphant!—*Ed. Lib.*

NATURE OF THE DECISION.

The New York *Times* is totally mistaken in the contrast which it draws between the action of the Supreme Court of Ohio in the case of Bushnell, and that of the Supreme Court of Wisconsin in the case of Booth. So far as matters have yet gone, the Supreme Court of Ohio, instead of pursuing the *Times* supposed course, diametrically opposite to that of the Supreme Court of Wisconsin, has been guided in rejecting the application made to it for a writ of *habeas corpus* entirely by the precedent established by the Wisconsin Court. Both cases were twice before that Court. The first application to it was immediately after Booth had been arrested. Bushnell's application was refused on the ground that the matter was still pending and undecided in the United States Court, and that there was no ground at that time to apply to the State Court on Booth's behalf, since it was to be supposed that, if the proceedings against him were inconsistent with his rights as a citizen of Wisconsin, the United States Court would so decide, and would accordingly discharge him. It was upon this principle, and upon this precedent, that the late decision of the Supreme Court of Ohio was based. There were, indeed, some differences between the two cases, but none which touched this principle. Booth's case was a civil suit to recover a penalty, while Bushnell's is a criminal prosecution. Both applications were made immediately after his arrest. Bushnell's not until after the verdict of a jury had been recorded against him; but in both cases no civil judgment had been rendered, and therefore in both cases alike the application was premature. It was like attempting to carry a case up to a Court of Appeals on the ground of defects in the declaration or indictment, without waiting for the judgment of the lower Court thereon.

After final judgment had been rendered against Booth, he made a second application to the Wisconsin Supreme Court, and it was upon that application that the judgment was rendered to which the *Times* refers. It appears to be the case that Bushnell and his counsel, after judgment is rendered against him, to make a second application to the Ohio Supreme Court. In deciding the former case, the Court carefully avoided any expression of opinion upon any of the points which would be involved in this new application, and it still remains to be seen whether the Court, having followed the Wisconsin precedent in the one case, will not follow it also in the other.—*N. Y. Tribune.*

FROM THE WATERFORD (IRELAND) MAIL, APRIL 18.

AMERICAN SLAVERY.

A meeting was held in the New Room, Town Hall, on Wednesday evening, on the above subject, at which Miss Remond, a lady of color, from America, attended. The chair was taken by John Elliot, Esq., M. D.

Among those present we noticed the Rev. James Lawson, Rev. Thomas Gimlette, Rev. J. N. Wilson, Rev. Ambrose Lawson, Rev. Thomas Withers, Rev. William McCance, Rev. J. McKee, Thomas Wilson, Thomas Barnes, James Walpole, Thomas S. Harvey, Samuel V. Peet, Joseph Fisher, James G. Palmer, William Kizley, &c., and a very large number of ladies. The Right Worshipful Mayor was present, and he presided over the meeting with dignity and taking the chair. The Rev. Dr. Dean of Waterford, had also intended to be present, but was prevented by the fatigue from his journey from England.

The Chairman, in introducing Miss Remond to the meeting, said the objects which were to be considered in consequence of a wish that had been expressed by some of those who had attended Miss Remond's previous meetings, that they might have the opportunity of expressing their feelings on the subject of American slavery; and although Miss Remond had kindly attended, and would address them, the primary object of the meeting was to enable the presenters to express their views; and it was intended, on the conclusion of the meeting, to submit resolutions to them for their adoption. He then introduced

Miss SARAH REMOND, who, in her usual forcible and eloquent style, exposed the evils of American slavery, and pointed out the objects which the abolitionists had placed before them. They looked for sympathy to the British people; they looked to them for an expression of opinion in favor of the slave; such opinion would be listened to in America with great attention, and help to strike the fetters from the slave. After a very eloquent address, Miss Remond resumed her seat, among the plaudits of the audience.

The Rev. Thomas Withers rose to move the first resolution, which was—

'That this meeting, believing slavery to be iniquitous and impolitic, mischievous in its influence on the oppressors and the oppressed, and both a calamity and a reproach to the community in which it is tolerated, deplores the fact that the United States of America, not only on account of its inherent iniquity, but also of its utter incompatibility with the boasted civil and religious liberty of that great and high professing people.'

In moving the first resolution, he said he thought it right to make an attempt which had been made to identify him with and hold him responsible for every opinion uttered and strong expression used by the lady who had so ably addressed them. That Miss Remond should thoroughly detest American slavery was very natural and proper, and she was perfectly justified in exposing and condemning the iniquitous and wicked system of the Northern churches; but if her just indignation led to the utterance of extreme views upon the personal character of the members of these churches, or to late religious revivals in America, she alone was accountable for them. At the same time, it was due to her to say, that he believed the lecturer was fully entitled to the confidence of all who desired to awaken public attention to the enormities of the slave system, and he heartily joined in its unequalled condemnation. Upon the general subject he wished to express his decided conviction that there is no parallel whatever between the slavery of the Old Testament economy, and that which exists in America. If the slave owners of the Old Testament would take the Mosaic code as their statute book, and would take them as their law, they would be bound to free the slave; for by that authority the man who stole, received or sold another was to be put to death—Exodus 21, 16; Deut. 24, 7. And from other passages we learn that if a slave received an injury, he had a right to escape from his master; and if any one delivered up the fugitive, he was held to be a transgressor. It had been said that the New Testament expressly prohibited the holding of a slave. He was ashamed that such a question should be started by any professing Christian. Surely the great author of Christianity was not compelled to reveal His will in mere prohibition or commands. He has been pleased to institute certain principles, and to require a spirit or disposition in accordance therewith. His religion is one of love, and cannot sanction or tolerate the cruel and abominable inhumanity of a state of 'involuntary servitude.' But if any person require direct preceptive teaching on the subject, he will find it in such phrases as these: 'Love thy neighbor as self'; 'As ye would that men should do to you, do ye even so to them'; 'Thou shalt do no murder'; 'Thou shalt not commit adultery'; for none of these can be observed where slavery exists.

These peculiar institutions of America is a great social blot. Forced labor cannot be so productive as voluntary; hence the desire of the planters to gain new territories, where the virgin soil and accumulated manure of ages will enable them to compete with the skilled, remunerated, and industrious laborer of the northern States. That it is a crime against God and man to detain an accountable and rational being beneath the boasts which perish, by holding him, though innocent, in bondage, so candid person will deny. If this be so, and the Creator has made of one blood all nations of men that dwell upon the face of the earth, it is the duty of all present to regard the slave as a man

and a brother; to let the oppressed know that we sympathize with and pray for them; and to proclaim with a voice of thunder to the iniquitous oppressors that we will have no fellowship with their works of darkness, but will rather reprove them. On these grounds he was happy in moving the resolution.

The Rev. William McCance, in a brief and appropriate speech, seconded the resolution, which was passed unanimously.

Mr. S. V. Peet then rose to propose the second resolution, viz:

'That this meeting rejoices to learn that the cause of the oppressed is steadily gaining on the public mind in America, and earnestly desires the success of all legitimate measures undertaken on its behalf, and the encouragement of the friends of the oppressed in their noble and self-sacrificing efforts in the cause of freedom.'

He said he would not trespass many minutes on the patience of the meeting, and he would not read the speech which he had just heard, but he would say that the speech which he had just heard was sufficient in itself, without any addition from him, to enforce the resolution, but that nevertheless he desired to say a few words for the sake of expressing his concurrence in those sentiments, and, if he might be permitted to use an American phrase, to endorse them. One of the objects of the meeting was to express the cause of the oppressed, and with reference to that it was indeed encouraging to find that so great a change of sentiment had gradually come about in the northern States within the last thirty years, where the advocates of abolition used, at the outset of their labors, to be pursued by mobs, clapped in the gaol of gaol, and persecuted with brickbats. Let us hope that the great cause will spread till the whole of the United States are pervaded with one sentiment in favor of emancipation. It might be asked what amount of influence could we bring to bear upon this question? He would say that the American people regarded the British nation as a great power. The animosities of former years were well forgotten. Public opinion here operated powerfully there, and hence we ought to foster a strong public opinion in favor of abolition. Moreover, thousands of emigrants annually flocked hence to the American continent. Such emigrants had hitherto incurred the reproach of adhering to the cause of slavery. That stigma is now being removed; and if a powerful bias were created here, in favor of abolition, the emigrants would carry it with them across the Atlantic. Let us hope that Miss Remond's mission will powerfully conduce to the awakening of this feeling. Practical efforts might also be made in favor of abolition by contributions to annual bazaars, and Bazaar Bazaar, the object of which is to raise funds to assist the fugitive slave.

Mr. Fisher then came forward, and was received with much applause. He said—I feel, Mr. Chairman, Ladies, and Gentlemen, that at this late hour of the evening you will all consider I brevity is the soul of wit, and yet I must ask you to bear with me for a few minutes, as I think the magnitude of the important question at issue demands the fullness of your thoughts. You have heard Miss Remond's address this evening, and some of you have listened to her with equal interest on previous occasions. It is not for me to say anything laudatory of her; you have heard her yourselves. She has brought before you the question of American slavery, the foulest and most infamous blot on humanity that ever existed in any time in any nation under heaven. She has told you of the state of upwards of four millions of people, who, by no wrong which they have done, are the victims of a policy so atrocious, that no Christian man can contemplate it without horror and dismay—(hear, hear.) American slavery is the most detestable, debasing, depraving and degrading institution that ever existed in the world. It makes man, who is a sentient creature, man, who is an immortal being, man, who is responsible for his acts—it places him in the power of another. It deprives him of the right to think, to act, to feel; it makes him a mere chattel, which is to have no will, no wisdom, no thought, no feelings of his own. Oh God! how cruel is this state of bondage—to think that man is to exist as if he had no mind to be improved—no soul to be saved—no feelings to be respected—no parents—no wife—no children; that he is to be reduced to the state of a brute, with no enjoyment in this world, no hope in the world to come. I ask you, ladies and gentlemen, what is the state of the American slave? Try and place one of yourselves in his position. Fancy yourself deprived of all the comforts you enjoy; of your homes, your families. Fancy, if you can, what it is to have nothing of your own; liable to have those you love torn from you, and sold away from you. Try and realize the state of the slave, and you will find that you are liable at any moment, at the whim of a tyrant, to be flogged and mutilated. Oh, misery! misery! If it were the lot of a single individual, he would have your sympathy; and are you then to withhold it when four millions of your fellow-creatures are suffering under the same lot? And all that we can do is to have a lovely in womanhood, is outraged, disgraced, and disregarded? Can you withhold your sympathies from the slaves? No; you cannot. Your past conduct shows that your sympathies are with them. When England possessed eight hundred thousand slaves in her West India Islands, you left for them; and to secure their freedom, you sacrificed your share of the price. You did not less for the four millions of slaves held in bondage by your Anglo-Saxon brethren in the United States. And what will you tell them? You cannot look on in silent indifference; you cannot see our common humanity outraged, and remain unmoved. England has been the first to raise her voice against the slave trade, and she has been the first to declare that the land was a land of freedom—(hear, hear.) England struck the fetters from her own slaves, and set a noble example to the world; and whoever sets foot on British land is free. The brand banner of St. George floats on the confines of Canada; and how often do the eyes of the poor slaves brighten with delight when they see the flag of the shield, the banner of England, they cease to be chattels; they feel that they are men—(cheers.) And are we to be silent? Are the people of Waterford to be silent? Are the people of Ireland to withhold their voices? Forbid it, heaven! Erin stands with her face to the west, the nearest land to the United States, and every day she looks across the sea, and rolls in thunder along the coast of America, shall say from us to the slave-owners—'Free your slaves'—(cheers.) Every breeze that floats over our green isle shall waft its soft accents to the poor oppressed the message of our sympathy for their suffering, and our longing for their emancipation. We will say to the slave-owners, that they are degenerate scions of a worthless race; that they are underserving of their British descent, unworthy of the freedom to which they aspire. I am not surprised that freedom for the whites does not exist in America, for it cannot exist beside slavery. Slavery is a moral upsurge tree that fills all that it approaches with its poisonous shade of thought, no freedom of speech, no freedom of action in America; a man dare not express his views on slavery, or he will be mobbed. Miss Remond has told you, and told you truly, that this question is now affecting the white as well as the black; that it is no longer a question of color; and so it is, and so it must be. You cannot have perfect freedom and absolute slavery co-existent in the same State. I have been told that slavery is an institution of America, and that we have no right to interfere with it; but this argument is worth nothing. If it were, we should hear that Paganism was the institution of other countries, and therefore we had no right to preach Christianity from door to door, and all Christian, all missionary efforts would cease.

Pity, oh! pity this nation of slaves, pagans in a Christian land, but worse than pagans, because they are not masters even of their own bodies; worse than pagans, because good and Christian men go to pagan lands, they teach them to read, they teach them to pray, they give them God's word, but in some of the States of America a Christian missionary dare not land. The punishment of death is awarded to those who teach them to read, or who give them the bible. Are you desirous to benefit them, to convert them, to give them God's word? You must first set them free, and this can, I trust, be done by moral means. The noble band of abolitionists have done much, and I pray they may be enabled to do more, for I could not say that the slave would be wrong who would rise on his master and obtain his freedom; nor would I judge harshly those who would by might regain those rights of which they have been deprived—(cheers.) I spoke of that heroic body, the abolitionists, and I assert that they are the true friends of the slave-owners, and why, because every effort they make for the freedom of the slave is an effort to restore the slave owner to a higher condition. I cannot but protest against the worship of wealth

which characterizes America: that worship of the 'almighty dollar,' which distinguishes the American people, and which makes dollars and cents the highest objects of human existence: for I am here to maintain that there is greater good here than wealth, and the truth that 'the love of money is the root of all evil' is as apparent now as it was 1800 years ago. Slavery has demoralized and debased the slave owner. Look at Virginia, called after our noble Queen Elizabeth, whose name is associated with the idea of freedom. Look at it; at the time of the Union, it was the backbone of America; it possessed an old gentry, chivalrous and noble, now what is it? A slave breeding State, which degrades woman, and looks solely for wealth from a sale of young slaves, and her gentry have gone, the old families are gone, the chivalric feeling is gone, and I tell you, I tell the slave-owners, that the feeling of the slaves cannot much longer be trifled with; they are standing on a slight shelf, under which is a sea of lava. They know not when it may engulf them, and their trust friends are the abolitionists, those who are urging them to use the time which is granted, and to grant liberty to the slaves (cheers.) Ladies and gentlemen, I feel I have detained you too long. I have a resolution to propose—I have asked no one to second it, and I will ask you all to second it by standing up. My resolution is this:

'That this meeting has listened with much interest to the eloquent appeal made by Miss Sarah Remond, on behalf of the oppressed people of color; and, in returning thanks to her for the noble and self-sacrificing labors may enlist the sympathies and the energies of the British public in the cause of the abolition of slavery.'

The whole meeting thereupon rose to second the resolution, which was carried by acclamation. The Chairman, in putting the resolution to the meeting, said they had heard Miss Remond, and had to a man risen to second it. What he most admired in Miss Remond was her truthfulness. She was not afraid to speak the truth, though it might give some offence. He hoped her mission to this country would do good, and tend to remove the fetters from the slave. The state to which the slave was reduced was best illustrated by a recent judicial decision. A slave-owner was indicted for cruelly treating a slave, and the Chief Justice, in charging the grand jury, told them that a slave had no rights, and therefore they could not entertain the bill, which was thus thrown out. This proved that the slave had less rights than brutes had in this country. This was a solemn judicial decision. He presented the thanks of the meeting to Miss Remond.

Mr. S. V. Peet moved the Rev. Mr. McCance to the chair; and the thanks of the meeting were then given to Dr. Elliot, and the meeting separated.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 13, 1859.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The Annual New England Anti-Slavery Convention will be held in the city of Boston, on Wednesday and Thursday, May 25th and 26th; which we earnestly hope will be attended, from every part of New England, by the old and long-tried friends of the Anti-Slavery Cause, and by those who, younger and fresher in the good work, are emphatically to be relied upon for continuing and upholding it to its sure and perfect triumph.

The Convention will assemble at 10 o'clock of Wednesday, the 25th, at the Music Hall, Winter Street and the subsequent sessions, during that day and the following, will be held (probably) in MERCANTILE HALL, Summer Street.

Friends of the Anti-Slavery movement, whatever the place of their residence, are invited to attend, and will be cordially welcomed.

Further particulars in future papers.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.

ROBERT F. WALLCUT, Sec.

THE LATE AFFLICTIVE BEREAVEMENT.

Extract of a letter from AARON M. POWELL:

'We were all deeply pained by the announcement, which came to us through the *Tribune* of Saturday last, of the death of our friend, CHARLES F. HOVAT. When I last saw him here in the autumn, he was suffering much from the rheumatic difficulty, and had been unable to get relief; but I little thought that so soon he would thus be removed from his field of active labor, so largely abounding in good works. However much we may lament the change, we may find great consolation in the rare testimonial of a life of uncommon usefulness which he leaves behind.

Living in a period, and among a people with whom so generally and so shamefully wealth is used for the gratification of personal ambition and the promotion of political corruption, his is a most rare and noble example of unselfish and conscientious devotion to the cause of truth and humanity.

The Anti-Slavery cause, so much a part of his existence, and so largely indelible to his heart and hand, can ill afford thus to lose one of its chief pillars. But I believe that such is the nature of the spiritual constitution and the goodness of God, that the pulsations of a large heart are not wholly lost to us in the change called death.'

Extract of a letter from E. H. HIRWOOD:

'Dear brother Hovay, then, is dead! I was startled at the announcement, a day or two since, in the papers, as I had not supposed he was dangerously ill. I never met him but once—that was after he was confined to his couch, when a friend kindly took me to his house. Little did I think then that it was his death-bed. His genial, earnest, and manly countenance and conversation, on that brief interview, I shall never forget. How much he will be missed! Did the success of our cause depend upon an arm of flesh, well might we despair, as the 'gap-men' are falling on the right and left.'

For the Liberator.

'HE IS NOT DEAD.'

Thoughts suggested by the falling asleep of that true man, and faithful worker in the cause of freedom, CHARLES F. HOVAT.

If it be true—'Death loves a shining mark.' He did not miss his aim when Hovay fell; For few there be who on life's sea embark, Who do its duties—rarely—leave its ill so well.

They from earth's labors sweetly rest, Who've toiled through life to make earth's best; Their truth believed, we shall not mourn That in life's prime our brother's gone.

He lived with life's great end in view, To God and his own nature true; A voice from heaven—proclaimed, 'Well done.'

He slept sweetly—he's not dead; 'Tis never die, hath Jesus said, 'Who live for me'—because I live, Eternal life to them I give.

Let those whose hearts o'erflow with grief, Who faint in tears would find relief, While smothering 'neath affliction's rod, Repose, with holy trust, in God.

'The widow,' He hath said, 'I'll bless; Preserve her babes, left fatherless; I'll be her God—her Father be—Then let the widows trust in me.'

Our brother, ere his life was spent, Built his own lasting monument; Reason and Truth its solid base, In deeds—not words—has laid its place.

May those permitted to survive, Like the departed strive to live, That when we're summoned to leave, Each may 'a crown of joy' receive!

Boston, May 6, 1859.

Jeremiah 49: 11.

SYMPATHY AND ANTIPATHY.

The Baltimore correspondent of the *Traveler* recently wrote to that paper that the death of Rev. H. V. D. Johns, D. D., of Baltimore, had caused a gloom, such as the death of no other man in that city could cause to come over it. He was an Episcopal clergyman, but was sufficiently free from sectarianism to mingle with other denominations and preach in their churches, an intermixture to which his proslavery character raised no objection on their part; since they themselves were slaveholders.

In November last, Dr. Johns was chosen President of a Convention held in Baltimore, composed of clergymen of the American Tract Society operating in slaveholding States. This Convention was held by the Maryland Branch, but was attended by two of the Reverend Secretaries of the National Society, Messrs. Eastman and Stevenson, the latter of whom made a report of the meeting in the *American Messenger* (the official organ of the American Tract Society) certifying that the spirit of Dr. Johns was eminently 'Christian,' and that he wished there were more such men. This Convention was preceded by a union prayer-meeting of the Baltimore people (slaveholders and others) which lasted nine consecutive hours.

Very likely the devotion of Dr. Johns to the interests of slavery would have made him at any time a favored candidate for the Presidency of such a Convention. But, as Dr. South-Adams of this city has been specially honored and complimented by the piety of Boston since he wrote his famous defence of slavery, so probably Dr. Johns was selected for particular favor on an occasion so important to the slave cause, in consequence of his services to that cause in the annual meeting, six months before, of the American Tract Society.

It will be remembered that in that meeting the proslavery policy pursued by the Tract Society from its commencement was sustained, by a triumphant vote, against the small, but pertinacious minority which had protested against it. Dr. Johns, after expressing his high gratification at the spirit of the meeting, spoke in explanation of the position in which the slaveholding members and friends of the Society were placed. He said that the Baltimore delegation were charged not to agitate this question of slavery in the meeting, but merely to vote to sustain the Executive Committee, to sustain the Constitution of the Society, and to assure its officers that their slaveholding friends were entirely satisfied, and more than satisfied, with the whole administration of its affairs.

The purpose of Dr. Johns to follow these prudent instructions (the echo of the whole policy of the Tract Society) seems to have been overcome by the pugnacity of some of the questions and comments of the minority, for he proceeded to say—

'The question was asked here to-day, Is the law of God against adultery obliterated in the face of slavery? I put it to you, Christians as you are, how trying were such remarks to a Southern man. I said nothing; I felt more like praying than making a response.'

We have no doubt that this feeling was genuine, and the desire of Dr. Johns a heart-felt one, both that such troublesome minuteness of inquiry might be refrained from, and that, if such questions must be asked, he might be allowed to meet them by an indefinite prayer instead of a definite answer. But he could not leave the subject precisely there, and so he proceeded to implore mercy of the minority, as follows:

'How trying to Southern men to hear the question, Is not the law of God obliterated before slavery? My respected friends at the North, banish such sentiments. We want to know no north nor south, east nor west, but our whole country; and when you rejoice before God, we are thankful. The tidings of the course we have taken here at the South are trying to instruct the hearts of God's spirit upon you have warned our hearts with gratitude. We rejoice in your increase, numerically or otherwise. You are partners with us in this great and glorious Republic; we want you and all your institutions to prosper. Only feel the same towards us. We have evils and difficulties; you have the same in your cities, in your manufacturing institutions. Are there no vices there? We do not rebuke you for them. You do the best you can to prevent them. War with us is like manner, and here we are at the South are trying to instruct the poor ignorant negroes to the best of our power, and ameliorate the laws which bear upon their condition.'

To this Dr. Johns added, near the close of his speech—'The evil of slavery is upon us, and we must do the best we can with it.' But, after returning to Baltimore, he found that, in the confusion of mind produced by such home questions, he had couched more than his slaveholding constituents would allow. He therefore published in the newspapers of that city his retraction of this last expression, declaring that, instead of saying 'The evil of slavery is upon us'—'as if slavery itself were an evil—he meant to have said, 'The evils of slavery are upon us; meaning by 'evils,' no doubt, the same excesses, or a portion of them, to which the Tract Society at Boston refer in their periphrastic expression about 'those moral evils and vices which it (the slaveholding institution of slavery) is known to promote.'

The correspondent of the *Traveler* closes his account of the death of this proslavery minister as follows:

'Allusion was made in several churches of other denominations last Sabbath to his life and deeds, and the church where the funeral services were held was packed, and hundreds if not thousands went away because they could not get in. His last words were, 'yes, dear Jesus, I come,' as though he heard the Saviour inviting him, and he was ready to go and render up his account with joy.'

So grossly have the American people been misled by the clergy and the churches, in regard to the discrimination of those 'fruits' which indicate (or contraindicate) a Christian character, that the great majority, even of New England men and women, would assume Dr. Johns to have led a Christian life on the strength of such evidence as is presented above. His priesthood in the Episcopal church—a church so utterly heartless and inhuman in this country as not even to show a minority against slavery, not even to have advanced from absolute indifference to discussion about subject—his support of the American Tract Society, his activity in those prayer-meetings which made converts of slaveholders, slave-traders and slave-breeders, without in the slightest degree interfering with those occupations, and his familiar use of the dialect of piety—these would generally be considered sufficient evidence of his Christian character; and this evidence (what a perversion of language and of meaning to call it such!) is not considered to suffer the slightest statement or modification from the fact that Dr. Johns had all his life been an active supporter of slavery; that he had all his life seen that very Jesus, whose name he impiously took on his dying lips, robbed, wounded, beaten, while he, priestlike, passed by on the other side; that he had all his life seen Him an hungry, athirst, naked, sick, chained and imprisoned, and did not minister unto Him.

He did it unto one of His,

He did it unto Him!

If the late Philip Barton Key, just before the shameful death which terminated his shameful earthly life, had gravely uttered the words, 'yes, dear Jesus, I come,'—as though he heard the Saviour inviting him!—the impudent hypocrisy would have shocked everybody, and would have deceived nobody. The pretension involved in these words would have been seen to be monstrous as well as false, in view alike of his general character and of the adulterous connection which symmetrically closed his career. But when Dr. Johns used these words—at the close of a life spent in supporting a system of gross and stupendous iniquity in which hundreds of thousands of adulteries yearly are only one item—and shortly after taking pains to register his public testimony that this system of iniquity, far from being a sin, is not even 'an evil'—the religious press gives him with its choicest eulogies, the obsequious reporter for the daily paper takes for granted that this proslavery priest has really received a special invitation from Him who came to preach deliverance to the captive, to set at liberty

them that are bruised, and the public acquiesce in this monstrous perversion of the whole character and meaning, the whole work and aim of Christianity.

The sympathy of the church is with Dr. Johns, the American Tract Society, and the American Board of Commissioners for Foreign Missions. Let us look at another scene, which displays her antipathy.

Two pamphlets lie before us, with the following titles:

'Proceedings of the Trial of Stephen Brewer, before the Presbyterian Church of Cortland Village, March 14th and 15th, 1859.' pp. 24 and 25.

'Christian Liberty vs. Ecclesiastical Despotism: A Sermon, preached in the Stone Church in Cortland, N. Y., April 3d, 1859; By William H. Fish, Minister of the said Church.' pp. 7.

This sermon, preached by the minister of a free, and truly reformatory, progressive and Christian church, is a manly and judicious defence of the rights invaded in the person of Mr. Brewer, and an exposure of the injustice of his trial, recorded in the pamphlet first mentioned. An extract from the sermon will be found on our first page. Of the trial we wish now to give a brief account, first quoting from the pamphlet its

INTRODUCTORY REMARKS.

This pamphlet contains a brief report of a two days' ecclesiastical trial before the authorities of the Presbyterian Church of this village, which is rather curious in its character, but which, we doubt not, will be both interesting and instructive.

The 'Stone Church' which is the chief of stone of stumbling and rock of offence' in the matter, is a Free Church in the broadest sense of the term. Its pulpit is free to all sincere and honest men and women of Christian character and fair ability, who wish to speak in it on any of the great interests of humanity; and its pews are also equally free—free not only to hear, but to question and criticize, in a respectful and orderly manner, whom they hear—as well as being free on Sundays to all desirous of occupying them 'without money and without price.'

Now, this Free Church has been opened for three winters past to Courses of Lectures given by such representative and distinguished men as Wendell Phillips, Ralph Waldo Emerson, Horace Greeley, Joshua R. Giddings, William Lloyd Garrison, E. H. Chapin, T. Starr King, A. D. Mayo, George W. Curtis and others; and as several of them have lectured on Saturday evenings, they have 'preached' for the 'Stone Church' Society, each in his own way, on Sundays. Of course such men generally drew full houses, many coming from several miles distant—some twenty miles—to hear them; and a few of the members of the Presbyterian Church attended some of these discourses. Prominent among the latter was the victim of this trial—Mr. Stephen Brewer, who has seemed to understand his rights and to possess a disposition to maintain them. He is, as all the citizens of Cortland Village know, an intelligent and most worthy man, and second to no one in this respect in the church in which he was, for several years, a ruling 'Elder.' But his eyes are set in his forehead, and he seems interested, therefore, to know what is coming, as well as what has gone, and has availed himself of the rare opportunity of listening to some of the most distinguished heralds of the future that have visited us.

He has 'devoutly and steadily,' with few exceptions, attended his own church as the 'Covenant' requires, seldom if ever leaving more than half a day, to hear even the greatest and best man. We believe he has never, on such occasions, left either the communion table or his seat in Sunday School, and he has some have thought too charitably—upholding a church 'understood to be exceedingly proslavery.'

But Mr. Brewer's general fidelity to the church was not enough for the 'Elders.' They insisted that Mr. B. should give up every ecclesiastical connection, and should be expelled from the church. Whether this was the result of his refusal to submit to the trial, or whether it was the result of his refusal to submit to the trial, we do not know; but it is a fact that it must have been one or the other. Mr. Brewer was certainly quite willing to meet the charge, and asked no mercy. It was the 'Elders' right, however, to refuse to do so precipitate a step; and we only state the fact that they did so.

The trial of an offending member in the Presbyterian church, is always before a body of 'Elders,' called 'The Session,' the Pastor being the Moderator. This 'Session,' during the trial under notice, was called by its highest officer, the Moderator, 'The Session of the Church,' and what its assumed powers are, may be inferred from the following articles found in the 'Confession of Faith,' Chapter 30.

'I. The Lord Jesus Christ, as King and head of his church, hath therein appointed a government in the form of a church officers, distinct from the civil magistracy, to whom he hath committed the keys of the Kingdom of Heaven, to bind and loose on earth, and to shut the Kingdom against the impenitent, both by word and excommunication, and to open it to penitent sinners, by the ministry of the Gospel and by absolution from censures as occasion shall require.'

It was before this Body that Mr. Brewer appeared on the 14th day of March, 1859, with his friend and brother church member, Dr. Brainard Nelson, as assistant Counsel, to defend himself against the charge of 'Covenant-breaking.' Hon. Henry Stephens was Counsel for the prosecution.

The court being opened with prayer, it proceeded with 16 oaths, and in various ways, after a two days' trial, was enabled to elicit the facts, with illustrations, that appear in the following Report.

After the trial 'The Session' adjourned for three days and invited Mr. Brewer to meet them at their appointed time and hear their decision; but when they came together they did not agree upon a decision. At their adjourned meeting, on Thursday, the 15th of March, 1859, they came to the decision to suspend Mr. Brewer from the Sacraments of the Church until he repents, or the Session see fit to take further action in the case.

PROCEEDINGS AT THE TRIAL.

This cause came on for trial before the Session at the Session Room of the Presbyterian Church, on Monday, March 14th, 1859.

The Session is composed of the following members: viz: Henry Stephens, Simon Lucas, William Elder, Charles Kingsbury, S. M. Low, Leonard Foster, Franklin Blodgett and David Fisk. Rev. O. H. Seymour, as Pastor of the Church, and by virtue of his office a member of the Session and Moderator.

At 2 o'clock P. M., the Session was called to order, and opened with prayer by Mr. M. H. Low, who delivered a brief charge to the

the Leeds Young Men's Anti-S
ch 16th, 1859. By Joseph
London, 1859.

gle among the slaves; and whoever should assist them with arms and ammunition, or a personal participation in its bloody scenes, would deserve as much greater praise than Lafayette for fighting by the side of Washington, as is the oppression of the slave.

Resolved, That whether the Fugitive Slave Law is constitutional or otherwise, whether it be neutralized by a 'Personal Liberty Law' in our own Com-

tion from negro slavery? We ought, at the next session of the Legislature, to make Maine a *free State*, and it cannot be done unless the people are enlightened upon its importance.

G. W. MADOX.

Ellsworth, May 2, 1839.

FRIEND GARRISON :
Permit me to occupy a corner of your paper with a few remarks on an article which I have just discov-

TO CORRESPONDENTS. In the absence of Mr. Garrison, and knowing the state of his health for several weeks past, we feel warranted in saying to our friend L. B., 2d, of Marlboro', Mass., that Mr. G. cannot be relied upon for any public speaking during this month.—E. F. W.

Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by

WORCESTER.—An Anti-Slavery meeting will be held at Worcester, probably at *Washburn Hall*, on Sunday next, May 15th. STEPHEN S. FOSTER is expected to attend, and all friends of freedom, in Worcester and vicinity, are invited to be present.

MONEY NEEDED, AND AID SOLICITED.
In September, 1850, the Executive Committee addressed a circular to the churches and religious so

Young men, and others, who would 'Rise in the World,' and make the most of themselves, should read this Journal. Only \$1 a year. Address FOWLER & WELLS, No. 38 Broadway, New York, or 42 Washington street, Boston.

That a great change has within a few years been wrought in the practice of medicine, no one will pretend to deny. It is well known that the study and learning which has been for ages lavished upon

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Young men, and others, who would 'rise in the world,' and make the most of themselves, should read this Journal. Only \$1 a year. Address FOWLER & WELLS, No. 368 Broadway, New York, or 42 Washington street, Boston.

dance the Polka and Waltz. They will appear at
Boston, Mercantile Hall, Monday evening, May 9, at

every Afternoon and Evening, to May 21 inclusive, 3 and 8 o'clock. Admission 25 cents; children, 10 cents; children under 12 years of age, in the afternoon, 6 cents; children over 12 years of age in the Afternoon, 10 cents; 5 tickets \$1.

ALBERT MORTON, Manager.

J. B. YERRINTON & SON,
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richer than its hogsheads of sugar—and more exhilarating to the true heart than all its punchbombs of

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VOL. X

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